

THE BAPTIST RECORD.

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The Necessity of an Integrated Conscience.

By John P. Hemby.

No. 4.

In concluding this series of articles, let us look for confirmatory proof of the necessity of an integrated conscience in

THE INIQUITIES OF FASHIONABLE SOCIETY.

Here is a field that Christianity should enter vigorously into and administer drastic treatment to its diseased conscience. For within this field is to be found the well-spring of most of our evils. Yea, verily, there is no evil that corrupts our moral constitution, vitiates our legal system and debauches our home life, that does not have its source directly or indirectly in these circles of gilded society. The private decanter and the wine supper degrade our manhood and womanhood, create and develop a depraved thirst for intoxicants, and implant into our already depraved nature a vitiated thirst that is transmitted down the line of posterity; and thus the souls of future generations as well as those of the present are placed in jeopardy of a drunkard's hell. When such thirsts have been inflamed as with the fires of hell, they call for public drinking houses; and when these have been outlawed and prohibited by law, the blind tiger, the Owl Club, the Elks' Club, and all their like, spring up to evade the law, defy moral sentiment, and to supply liquors to depraved men. These subterfuges are training schools in which men become skilled in the arts of evading those laws that are intended to promote domestic happiness and frugality, temperance and righteousness; and when men become skilled in the arts of violating the laws of society, they soon become without conscience in their business and social relations.

The Euchre Party, the Whist Club, and all other kindred functions of fashionable society train the hands and minds of their participating attendants in the arts of gambling, inculcate and stimulate a covetous passion for pelf and pleasure that sweeps its victim on with an irresistible impulse into the larger crimes; such as theft, burglary, future dealing, stock manipulations, and the combination of syndicates into trusts for the crushing out of competition in trade and the fleecing of the general public.

The social dance and the public ball develop a desire for sexual affinity from which is evolved concupiscence, free-loveism, and color blindness. Herein is concealed a prolific source of concubinage and miscegenation which violates the marriage vow, destroys domestic peace; and, are destructive of our race purity, and threaten to fill the world with a mongrel blood. Such

functions of fashionable society as these that ignore the voice of conscience, discard ethical proprieties, endanger the marriage institution, imperil the sanctity of the home, and invite the amalgamation of the races, are festering sores on the body of our social organism. And yet some of these people denominate themselves "the elite," and are prominent in church circles and societies for the distribution of charities in the name of God! They always present themselves in the assembly of God's worshiping people with an air of devoutness that challenges our credulity. Here is another puzzling paradox: Why should not the same modest conversation and chaste demeanor that characterize these people in the holy precincts of the sanctuary of God be observed in every sphere and function of our complex life? It is because, in the private walks of life where one is in the inner circles of individual capacity and personal responsibility, the voice of conscience is clear, keen and decisive; but in the glamour of the functions of so-called high life, the authority of conscience is repudiated, and it is not accorded the right to speak. But if it should be allowed to speak at all, it has been bound in such narrow quarters by fetters that are stronger than hemp, and tortured into such abject submission that its voice is timid, confused and indistinct. What it needs is freedom and unification.

These are some of the fields that Christianity must enter vigorously into and claim them as trophies for her Lord ere her work on the earth is complete. The greatest need of the present generation is that divine truth shall be proclaimed with such emphasis that the public and individual conscience shall be redeemed, regenerated and brought under the dominion of scriptural ethics. The voice of Scripture should thunder in the ears of all classes, callings and professions of men till the world's conscience shall become unified and bow in submission to the dominion of God; and the authority of Scripture is acknowledged and obeyed by all men in whatever sphere of business life, or circle of social life they may choose to enter. God will not receive into His kingdom of grace the fractional parts of a divided man; but must and will receive the entire man as a unit. This fact should be proclaimed with tremendous emphasis till all men recognize the authority of God and His word.

Ordination at Gallman.

On September 3rd, 1911, A. F. Youngberg was set apart to the full work of the ministry, by the presbytery which had been previously called by the Gallman Baptist church. The ordaining council consisted

of Rev. John Thompson, the pastor; Rev. J. W. Dickens, Crystal Springs; Rev. R. H. Tandy, Hazlehurst; Rev. R. L. Bunyard, Magnolia; and the four deacons of the church, brethren Little, Tillman, Jackson and Parsons.

The council was organized as follows:

Brother Thompson, chairman.

Brother Dickens to lead in questions.

Brother Tandy to deliver charge to the church, candidate and to present the Bible.

Brother Thompson to lead in ordination prayer.

Brother Bunyard to preach the ordination sermon.

It was the universal opinion of the council that Brother Youngberg's examination was the most entirely satisfactory that they had ever heard. He showed not only a prayerful study of God's word, but a profound understanding of its teachings and Baptist doctrines.

I verily believe this young man has made the most rapid progress in the knowledge of God's word and Christian development I ever saw. Just three years ago he was baptized by the writer, and now he not only stands a credible examination for ordination, but preaches acceptably in our best churches.

Brother Youngberg has been two years at Mississippi College and hopes to continue until he completes his course there. If he is given "length of days" in God's service, we look for great things from him. He is a native of Sweden and feels that there is a work for him to do among his own nationality in this country.

The church which set him apart to the full work of the ministry has perfect confidence in him in every respect.

By request of the council,

R. L. Bunyard.

Our Young Preachers.

There is evidently a good crop this year. They are already coming in and there are many more to follow. This makes us rejoice with trembling for the Board will try to help those that really need help, and the Lord chooses to give the most of them the wholesome discipline of poverty. We are proceeding on faith in God and the brethren for there is not a cent in the treasury, but a good sized debt. This is due to the fact that not one church in a hundred gives any thing to ministerial education. Some brethren are promising help. NOW is the time. Don't forget this work, for it is vital to every other interest. Brethren, who write reports on this subject at associations would do well to get helpful information from Dr. H. F. Sproles, Clinton. P. I. Lipsey.

News in the Circle

MARTIN BALL.

Pastor J. P. Harrington, of the First church, Corinth, is aiding pastor L. F. Gregory this week at Kilmichael. We learn that the meeting is doing well.

Pastor J. P. Harrington of Corinth, aided at a meeting at Gravel Hill, Tenn., where there were twenty-four conversions, and at Kossuth, with fifty-nine conversions—at Paducah with eleven professions.

The church at Milican Springs has just enjoyed a great revival of religion. The writer of these notes preaches there one afternoon in each month. There were many valuable additions by baptism. The pastor did the preaching.

Rev. W. J. Derrick, of Water Valley, is assisting his brother, Pastor M. J. Derrick, this week at Duck Hill. We learn that they are having a gracious meeting.

The Baptist and Reflector, always good, comes out this week with the pictures of the President and faculty of Union University. It gives a short sketch of the life of each one.

Rev. J. M. P. Morrow has accepted the North church, Ft. Worth, Texas, which Dr. Luther Little so recently resigned.

The church at Big Lick, N. C., has recently enjoyed a gracious meeting. The preaching was done by Rev. J. F. Black, of Texas. There were forty-four additions by baptism.

We have three Baptists now on the International Sunday School committee—Prof. J. R. Sampey, Dr. Ira L. Price who have served several years, and Prof. E. B. Pollard, recently elected. They are abundantly able to represent the denomination.

Rev. W. T. House, of Graham, Texas, has accepted the chair of Bible in Howard Payne College, Texas, and Rev. C. R. Taylor, of Fort, Texas, has accepted the care of the church at Graham.

Pastor W. E. Hall, of Greenville, Miss., aided Dr. I. A. Penick in a gracious revival at Martin recently. There were sixteen additions when last heard from.

A new church house has recently been completed at Wynne, Ark. The dedicatory sermon was preached by Rev. R. A. Cooper, of Pontotoc. He remained to conduct a meeting.

Rev. Jas. B. Leavell, of Indianola, recently aided his uncle, R. A. Cooper, in a meeting at Vicksburg. There were nine additions by baptism.

Rev. T. J. Miley recently held a meeting at Poplar Springs church. There were twenty-eight additions, twenty-three by baptism.

Rev. I. P. Trotter, of the First church, of

Hattiesburg, is spending his vacation partly at Winona with relatives and friends, who are always glad to have him.

Dr. J. B. Lawrence, of the First church, New Orleans, is aiding pastor J. P. Culpepper in a meeting at Newton. We are expecting gracious results.

Editor R. L. Breland recently aided his associate Rev. W. P. Chapman in a meeting at Springfield. There were sixteen added to the church by baptism.

Farewell Service to Dr. Curry.

The farewell service at the First Baptist church, held in honor of Dr. and Mrs. R. S. Curry, on last Sunday night, was largely attended by the people of Columbus, irrespective of denomination, the friends of this good man and good woman joining in with common impulse to bespeak their appreciation of them. The pulpit and platform of the same were decorated with flowers and upon the platform were the speakers, representing all the churches of this city, who came to speak of him, his good work and his good name.

The service was a touching one and it brought sorrow to the hearts of the hundreds who had known Dr. and Mrs. Curry for many, many years, as they realized as it was the formal farewell to him and his good family. Rev. Mr. Hewitt, pastor of the church, began the service by stating that a number of citizens had been invited to participate on the occasion, and to speak of Dr. Curry in the various relations which he has sustained in this community. He introduced the chairman of the board of deacons of the church, Mr. T. M. Jacob, who very beautifully reviewed Dr. Curry's connection with the church and the service he had rendered since his residence in this city of twenty years. He was followed by Mr. V. B. Imes, a member of the Baraca class of the church, who succeeds Dr. Curry as the class leader, and Mr. Imes reviewed feelingly his service as the leader of that cause. Dr. Jas. Lipsecomb, who was a partner of Dr. Curry for a number of years, spoke of him as a physician. Mr. P. W. Maer reviewed his record as a citizen, and Mr. Simrall reviewed the beautiful relations which had existed between their families as a neighbor. Mr. John Stinson paid a beautiful tribute to Mrs. Curry, after which, Dr. Hewitt, in touching and beautiful words presented to Dr. Curry a handsome gold watch with the inscriptions, "Attesting the Love of Your Columbus Friends," thereon, and spoke beautifully of his service as a churchman, and as a citizen in this community, echoing a sentiment in every heart that peace and contentment and happiness might ever attend him and his family in his new home.

Dr. Curry responded to the very many nice sentiments expressed for him and his work in this community, spoke impressively of the relationship which had existed between him and his fellowmen since his residence in Columbus. As one of the speakers had said, "behind every good man there

was some good woman," and Dr. Curry stated that behind him there were two good women, his good mother and his good wife, and if his life had been useful and helpful and inspiring to his fellowmen, to them belonged the credit. He referred to the sorrow which his leave-taking gave him and his family, and spoke of the enlarged opportunity that his new work would give him in bringing sunshine and happiness into the lives of the unfortunate little children of this State. He spoke very feelingly for thirty minutes and his remarks evoked a responsive good wish from every one present. At the conclusion of the service there was an informal good bye said and many went forward to press his hand and that of his good wife, and to wish for them a happy future.

Dr. Curry and his wife and family left yesterday for Jackson, where he goes to take up his new work as superintendent of the Blind Institute, and he is followed by the good wishes of this entire community for his good health and prosperity in his new work and in his new home.—Columbus Dispatch August 23, '11.

Special Attention!

R. J. Willingham.

We call special attention to a few points in connection with our foreign mission work. Four months of this convention year have passed. In that time the Board has received \$64,999.34. This includes all that has been contributed up to the present on the subscriptions made in Jacksonville at our Convention. Last year for the same time we had received \$53,469.62, so that it will be seen that we have made a gain this year of a little over \$11,500. More will come in yet that was subscribed at Jacksonville, so that the collection there has helped us, but it can be readily seen that we have not met all our obligations, as we started with an indebtedness of nearly \$90,000, and the expenses per month for the last four months have been about \$45,000. There are those who might feel that we have cause for discouragement, but on the other hand we are grateful that our receipts have been larger than heretofore, and we feel that our people with one united purpose should press forward to meet all of our obligations during this year.

PLAN PROPOSED.

We have already given out through the papers and the Foreign Mission Journal the plan proposed for us to "take stock" as though we were in a "joint stock company." We want so far as possible every church to have a part in this. We are asking for six thousand shares to be subscribed at one hundred dollars a share. Some churches can take one share, others two, or five or ten, or even up to fifty or more. Other churches can take a half share, \$50, or a quarter share, \$25. In some cases several churches can agree together to take one share. We are glad to report that we are hearing from a number of churches that are subscribing. Some are subscribing more than we had cause to

hope for from them. There are also individuals who are taking one or more shares. To make this plan succeed, we need the pastors and leaders in the churches to bring this subject to the attention of the churches, and to try to get them to take action. They are not expected to charge from their usual plan of giving, or to interfere with any arrangements in any state, but they can subscribe for so many shares payable between now and the last of next April. We ask pastors and leading laymen to take hold vigorously of this proposition, and let us make it a glorious success.

TRIALS.

The last four months have been trying ones on the Board. Numbers of young people have been pleading to be sent to the foreign field. The missionaries at the front report glorious progress and have begged for recruits, and also for aid to enlarge the work. We do not think that there ever has been a time in the history of our Board when funds could be used to better effect in advancing the work than just now. Is not God putting us to a test to see whether we will trust Him, and come up to His help, and at the same time receive His blessings?

OPPORTUNITIES.

Our district associations and other meetings furnish glorious opportunities to present the work. We ask that so far as possible at all of these meetings the brethren earnestly press the work of world-wide evangelization on the hearts of God's people. We have been greatly blessed of the Lord. Never before have Southern Baptists been able to do as much for His cause as at present. In His name let us press forward.

We earnestly ask all of our brethren and sisters to pray to God that the Board may have wisdom to know how to conduct the work at this time of great opportunity, and of trying conditions. Will you also pray that the Lord may graciously open the hearts of our people to give for the work and in addition plead with God that he will bless our missionaries and give them wisdom to win and train souls in foreign lands for Him.

Richmond, Va., Aug. 31, 1911.

Deacon Faithful.

It was on a sultry, summer Sunday afternoon when I met Deacon Faithful for the first time. It was my first visit to his church, and as he was suffering from a severe injury sustained in a runaway accident, which was the theme of anxious discussion in the whole community, I went in the afternoon to pay him a visit and to form the acquaintance of the man whom all the brethren so lovingly recognized as the wise leader of the church's activities. He was somewhat advanced in age and his injuries were such as to give grave cause for anxiety.

I shall never forget the cordial greeting I received both from the Deacon and his excellent wife. Notwithstanding his suf-

fering, there was a glow of satisfaction on his face and a note of triumph in his voice. He expressed pleasure in meeting me and showed interest in the affairs of the church by inquiring carefully about the congregation and the service at the church that morning. At a glance, I saw that I was in the presence of one of the fathers of Israel whose genial spirit and loving heart made his companionship an unspeakable delight to all who enjoyed it and was conscious that my soul was being bound to his as with hooks of steel. He talked calmly of the seriousness of his condition and said he knew not whether it was the Lord's will to raise him up, but in any case he was reconciled to His will.

When I took my departure my soul was filled with that peculiar exaltation which comes only from intimate contact with one who walks with God. This blessed ray of light, however, proved to be only the first beam of a heavenly stream of illumination which flowed into my soul for several years from the life of this godly man. For I became his pastor and he was soon able to be in his place on the front seat, and his house was the preacher's home on many occasions.

Oh, those blessed hours I enjoyed sitting by his fireside and learning from his rich store of knowledge and experience scores of things which were to guide my young ministry into the paths of peace and of safety.

I have called him Deacon Faithful for I know of no name that would better describe his relations to his church and none which his brethren would more universally approve. For rarely have I seen a church lean more implicitly upon the wisdom of one man and never have I seen a trust more worthily bestowed. Without the slightest sign of ostentation, he guided the destinies of that church into the way of peace and prosperity for many years, but never under any circumstances did he manifest the slightest sign of a dictatorial spirit. Upon all occasions he showed the greatest regard for the opinions of his brethren. His was a leadership that was born of service and frequently he never expressed his opinion until it was asked for, but when he spoke his words were like "apples of gold in pictures of silver."

He was faithful to his pastor. His love and loyalty were such that every pastor found in him a most sympathetic adviser. On one occasion a young theological student who was pastor of his church and wanted to spend the summer in the community, applied to the Deacon for board. The Deacon playfully replied: "My wife don't take boarders, and if you will remember that the hogs we kill are not all ham, you are welcome to come and stay as long as you will." This preacher afterwards became the pastor of a large city church and had many duties, but as long as Deacon Faithful lived, he made regular visits to his home and loved him like a father. In my own experience, no sweeter, nor more blessed influence ever came into my life

than that which came from my frequent visits to this deacon's home. He playfully called me the "Preacher" and in the home of this godly man and his devoted and consecrated wife, I enjoyed as much liberty as in my own home. Many were the nights when he would suggest prayer at ten o'clock, after which he would excuse his wife and then for two hours or more we would talk of the coming kingdom of God. Many times he would say to me in a fatherly manner: "I liked your sermon today; your outline was good; your illustrations were apt, but I think you were mistaken about one thing." Then, in his tactful and loving manner, he would point out the defect. Sometimes he would raise a question of doctrine and lead me out in the discussion until he reached the limit of my knowledge, and then supplement it with other arguments which were new and refreshing to me.

He was faithful to the truth. How he loved God's Word! How firmly and yet how lovingly he stood for the doctrines of grace! How quick was he in detecting the signs of error! How astute was he in pointing out the fallacies of false argument! How he magnified the deity of Jesus Christ and the vicarious atonement for sin! How real to him was the living Christ and the work of the Holy Spirit!

His library was well stocked with the best theological works of his day and he knew his books with a remarkable accuracy. His eyesight was failing, but he could tell the shelf and the distance from the end where each book could be found and often could give the page where the subject under discussion could be found. Many and blessed were the hours we spent together reading those books and precious were the gems of knowledge which I learned in this way.

Through his long and useful life, he spent his days in his lovely country home, where he enjoyed from his own earnings an ample sufficiency of the good things which the world gives. His home was like a city that is set upon a hill which gave light to all the community. He held every position of trust and honor which his church and association could bestow upon him and blessed the world with his beneficent influence and liberal gifts. He went home to Heaven a few years ago, but his influence lives in hundreds of lives. Nearly a score of preachers, some of whom today are occupying places of large influence, who at different times were the pastors of his church and received a decided uplift from his life, will rise up at the judgment to call him blessed. X. X. X.

This is the gospel of labor—

Ring it ye bells of the kirk—
The Lord of love came down from above
To live with the men who work.
This is the rose that Hee planted,
Here in the thorn-cursed soil—
Heaven is blessed with perfect rest;
But the blessing of earth is toil.

—Henry Van Dyke.

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State Missions.

It seems almost gratuitous to say that
State Mission work is basal to any large
success in either home or foreign missions;
and yet the small consideration accorded
this department of our work as Mississippi
Baptists emphasizes the importance of con-
tinually pressing upon our people the need
of State Missions. Sending all of our mis-
sion money to the foreign field to the neg-
lect of destitution in our midst is like a
farmer sending all his grain to mill with-
out saving any to plant. We need a strong
home base of supplies that we may harvest
a large field to be divided liberally among
our heathen brothers.

So, as September and October are seed
time with Mississippi Baptists, let us sow
bountifully in State Mission gifts, that in
the harvest time of a few years hence we
may reap bountifully and give liberally of
our bounty to the starving millions of the
earth. Because of the large attention we
have given to supplying the needs in our
own midst, we are no doubt able to do far
more for the heathen than we could have
done if we had been indifferent to the
needs of our State. In addition to vigor-
ous work in our State making us stronger
and more able to help others, it makes us
more willing, nay, more anxious. Compar-
ed to what we are expected to do for State
Missions we have scarcely begun and have
only two months in which to do more than
three-fourths of a year's work. But in a
brief time with united effort, we made the
landings for home and foreign missions, and
we can do the same for State Missions. We

need to plan wisely and to execute thor-
oughly; and, if all the pastors and churches
will do this, our task will be easily accom-
plished.

Our one-Sunday-a-month churches will
have only two more meeting days before
the convention meets in Gulfport. It will
be very important to use the strictest econ-
omy in the use of time.

It is said that procrastination is the thief
of time. The saying is true. It is equal-
ly true that doing everything at the proper
time, allowing no opportunity to pass unim-
proved, is the sure way to happiness and
success. It is of great importance that
we be careful as to how we spend the money
that comes into our hands during these mon-
ey months. In view of the debts we owe
and other large demands, let us see to it
that a liberal portion of all that passes
through our hands finds its way to the
State Mission treasury. Our God will hon-
or us for a liberal division of that with
which He blesses us. Let every one of us
give as God has prospered and we shall
have plenty for State Missions and to
spare.

Secretary Rowe will be in the field prac-
tically all the time until November 1st.
Therefore, let no church nor pastor depend
on him in their campaign for State Missions.
His hands will be quite full with associa-
tional meetings during this time. How-
ever, let collections be pushed and remit-
tances made as rapidly as collections are
made, as the money is needed now. Do
not hold funds until the Convention.

Rev. M. O. Patterson is aiding Rev. J. T.
Dale in a meeting this week at Collins.

Rev. C. D. Potts, now of Oak Forest Tex.,
will make Mendenhall his home after No-
vember, next.

Dr. H. H. Hibbs, D. D., goes from Wil-
liamsburg, Ky., to Murfreesboro, Tenn., to
join hands with the workers for Tennessee
College.

The Second Baptist church, of Jackson,
has done an unusual thing in unanimously
inviting their pastor to do the preaching in
a meeting which will be held early in Oc-
tober. An evangelistic singer will be se-
cured to lead the music during the meet-
ing.

Reve. R. H. Tandy presented his resigna-
tion as pastor of the Hazlehurst Baptist
church on last Sunday, to take effect on
October 1st, 1911. Brother Tandy has no
definite plans but awaits the leading of the
Lord as to his future sphere of labor. We
should regret very much for him to leave
Mississippi. He has been one of the most
valuable pastors who have come to Missis-
sippi, spiritual, intelligent, hopeful and thor-
oughly sympathetic and co-operative in all
our organized work. We trust the Lord
will lead him, and his excellent wife into
the right place.

Rev. J. R. Johnston, pastor of the Gloster
church, and Miss Amie Lea, of Liberty,
were married on September 1, 1911. She
is of the historic Lea family of South Mis-
sissippi, being a granddaughter of the late
Wilford Lea. Brother Johnston is in a
meeting this week at New Zion.

The youngest child of Rev. W. P. Price
was baptized Sunday evening at the Second
Baptist church, Jackson, by pastor McMil-
lin. At the close of the service letters of
dismissal were granted Brother and Sister
Price, and their three children. They go
to take up their new work at Waycross, Ga.
They will be greatly missed by the Second
church people where they are greatly hon-
ored and loved.

What of the Church? by J. S. Wallace,
Professor in McMinnville College, and pub-
lished by Griffith & Rowland Press Phil-
adelphia, Pa. The book contains seven
chapters. 1. What Do You Think of the
Church? 2. A Church Wedding. 3. A
Church Family. 4. The Problem of the
Church. 5. The Opportunity of the
Church. 6. The Mission of the Church.
7. The Hope of the Church. It contains
124 pages, and is well worth reading.

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had from the Baptist Record, postpaid, for
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Gilmer, Texas.

On the third Sunday in August we began
a great meeting here. Rev. S. E. Tull, the
pastor of the First Baptist church in Padu-
cah, Ky., did the preaching. The meet-
ing continued for ten days and every ser-
vice was glorious. I knew that Brother
Tull was a good preacher, but he is great.
He is one of the best I ever heard. Pa-
ducah knew a good thing when they saw
it. Our people will never forget him for
the noble work he has done for them.
There were twenty-nine additions to the
church, twenty-four for baptism. God
alone knows the good that has been done.
The church has a broader vision and the
pastor is much encouraged. We have had
seventy-two additions to the church since
last January. Twenty-seven of these were
added to the church during our meeting
last April held by Brother Loveless with
us one day and night during our meeting.
May God bless these two noble pastors
wherever they go.

God bless The Record and the good peo-
ple of Mississippi. J. R. Nutt.

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Roy Chandler a Benedict.

The prettiest home wedding that it has
been my pleasure to see was solemnized on
last Wednesday evening at 8:30 o'clock in
the little city of Shubuta, when Rev. Roy
Chandler, pastor of the local Baptist
church, led Miss Margaret Johnston, the
petite, winsome brunette daughter of a pros-
perous merchant and highly respected citi-
zen, to the marriage altar.

The spacious parlors of the Johnston
home were thrown open. A festooned and
garlanded aisle covered with pure white
had been made across the front room. At
the head of the aisle was a strong, high
arch clad in flowers and ribbons. The
wedding march was sounded and there
came first a lady and gentleman attend-
ants, then the groom and best man were fol-
lowed by the little ring bearer. Then the
bride and her maid, both beautiful and coy,
came like a slow moving vision from some
elysian land of springtime and flowers. In a
few minutes the solemn words of the cer-
emony were pronounced before the large
audience that was rapt and earnest with at-
tention.

The bride and groom are now honey-
mooning around the lakes for two or three
weeks.

It was delightful to see the high esteem
in which all the people hold Brother Chan-
dler, and to hear the fine comments upon
his work.

May the Lord bless them more and more.
It was a solemn joy to me to be there to
perform the ceremony and to enter into
their lives on such an auspicious occasion.
L. E. Barton.

But Once.

"I shall pass through this world but once.
Any good, therefore, that I can do or any
kindness that I can show to any human be-
ing, let me do it now. Let me not defer
or neglect it, for I shall not pass this way
again."

Yes!

This is my answer to the question asked
by Brother Lipsey on the first page of The
Record for August 24th, relative to the in-
crease of the membership of the State Board
of Missions. At present the Board con-
sists of fifteen members. I favor an in-
crease to, say twenty-one, and for the rea-
sons named by Brother Lipsey. I have no
special objection to a Board as proposed
in the amendment offered by Brother Bar-
ton and found on page forty-five of the
minutes of the last Convention. However,
it seems to me needlessly large. It would
have some advantages and might be worth
a trial.

I do not, however, see the wisdom of the
Barton amendment. The second article of
the present constitution reads thus: "The
object of this convention shall be to digest
or to organize an operative system of mea-
sures to promote the general interests of the
Redeemer's Kingdom, particularly within
its own bounds." Under this article the
Convention can now do everything which
the Barton amendment proposes — and
more. It can make just such a Board as
the amendment proposes or any other kind
of a Board, but if the amendment is adopt-
ed, the Board can be only such as it calls
for. It is a mere matter of working ma-
chinery and I do not see the wisdom of bind-
ing ourselves up to one way of doing the
thing. If it be the purpose of the amend-
ment to fix the manner of selecting the
Board, so it cannot be changed, then it
seems to imply that we think ourselves wis-
er than our brethren of the future will be,
and that we know better what our people
ten years hence will need than they will
know.

As I now see it, I am opposed to the
amendment.

W. M. Burr.

To the Record and its many readers:
I would submit a few thoughts and max-

ims to you from which I hope the young
and inexperienced may profit.

As the light of the sun precedes its heat,
which is the vital principle of the life of
vegetation, so the light of the gospel pre-
cedes grace which is the vitality of the soul
of man.

Hence, the great importance of Biblical
information which directs the soul to eternal
salvation so read the Bible as to make it the
primary medium through which the will of
God is revealed to man.

Also attend preaching as it is a divine
process of revealing God's will, through the
inspiration of a God-called minister, and
fail not to attend the Sunday School, as an
intellectual, moral and Christian agency,
and, also, it stands for and aids in the
promulgation of the gospel.

Listen, young people, disgrace and shame
come not from failure, but from low or no
aim.

Honor or merit comes not from wealth
nor ostentation, but from plain integrity,
hence, we are not known by zone, but by
tone. Always be what you appear to be
and thereby save a useless plea.

The name makes not the man, but the
man the name.

True education is all the faculties of the
mind and soul of man brought out and de-
veloped into useful and practical power.

As the fruit is to the fecundity of the
tree, so are works to divine faith.

As water is to the cleansing and the nec-
essary supply to the physical life of man,
so is the divine grace to the soul of man.

As the moon gives out light to the phys-
ical vision, and no heat to stimulate the
physical vitality, so is the moral law with
its light of information, but no grace by
which to cleanse and vitalize the soul of
man—hence the utter impossibility of being
saved by the law.

A. J. Johnson.
Ethel, Miss., August 30, 1911.

Sunday School Lesson

To Be Studied With Open Bible

THE STORY OF TWO KINGDOMS.

Miss M. M. Loekey.

September 10.

Daniel 1:1-20.

Daniel and His Companions.

Golden Text: "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."—Romans 14:21.

Beginning with this quarter we have three lessons from one of the most interesting of the Old Testament heroes. I trust that each one of us will read carefully the entire book of Daniel, even those last difficult chapters that fairly bristle with mystery and marvel. But I trust also, that each one of us will bear in mind that our hero, as we first meet him, is a mere youth "subject to like passions" to the youth of today, and filled with energy, ambition and enthusiasm. Let us follow his life as given in these lessons with the purpose of getting practical good from them.

For the next several weeks we are to study stories of the people who were carried captive to far away Babylon. They were not all taken at once, but at different times covering a period of perhaps twenty years. And they were not kept as prisoners after reaching Babylon. They were allowed to build their homes and carry on their trades, but could not return to their own land. Today's lesson is a story relating to certain of these captives.

Name the young men who have to do with this lesson. (The king, Daniel and his three companions.)

What were about their ages? (The king about twenty, the four young Jews about seventeen.)

When were they taken captive? (Verse 1.)

Give the names of Daniel's companions. (Verse 6.)

What is the meaning of "Daniel?" ("God is my judge.")

Meaning of "Hananiah?" ("Jehovah is gracious.")

Meaning of "Mishael?" ("This is as God.")

Meaning of "Azariah?" ("Jehovah is a helper.")

What kind of boys were these? (Verses 3 and 4.)

In what surroundings were they placed? (Verses 5-6.)

Why were their names changed? (Their names were the meanings were considered as affronts to the worshippers of Baal.)

What kind did Daniel take? (Verse 8.)

What was meant by "purposed in his heart?"

What great principle was back of this food question? (For a Jew to eat certain things was considered a deadly sin.)

How was this question of refusing to eat a test of his faith? (The food had been first offered to idols. He trusted in God.)

How was it a test of his courage? (In the great crowd of young men and boys there were those who would laugh and ridicule him for refusing.)

How was it a test of his self-control? (He was just like other boys in that he enjoyed good things to eat.)

How was it a test of his character? ("He was ordering his life not by outward convenience but by inward principles.")

How was it a test of his courtesy?

What officer was Daniel's friend? (Verse 9.)

Why did he fear to grant Daniel's request?

What practical request did Daniel suggest to the steward? (Verses 11 and 12.)

How long was the principle tested and why? (Verses 14-16.)

What was the result?

In what was Daniel skillful? (Verse 17.)

What was the result of the king's talk with him? (Verses 19 and 20.)

What position was given him? (Verse 19.)

What was the office of magician? (To figure out knowledge hard to understand.)

What was the office of the enchanter? (An office held by men of science and culture. Daniel was a learned man; in this day he would be honored with the title of LL. D.)

What was pulse? (Vegetables, like peas, beans, etc.)

SEEK FURTHER ANSWERS.

Give some reasons why this lesson should be called a Temperance Lesson.

Mention some physical effects of a temperate life as portrayed in the life of Daniel.

Some mental effects.

Some spiritual effects.

How is intemperance fatal to the success of the athlete?

How fatal to the scholar?

How fatal to the business man?

How fatal to the religious worker?

Are you ever intemperate in your eating?

Is such intemperance as great a sin as drinking intoxicants?

Why ought the anti-cigarette movement to be classed with the other great temperance works?

What danger to the future strength of a boy lies in the use of the cigarette?

What danger to the future strength of our nation lurks in the cigarette?

Is it better to have great moral principles or fixed rules of conduct to live by?

Have you "purposed in your heart" to obey God rather than man?

Are you as firm in that purpose as was Daniel?

Are you afraid of ridicule?

Is it a duty to give some time to the cultivation of physical beauty?

What relation has that question to temperance?

What is the difference between self-denial and self-control?

How is intemperance in any way a hindrance to serving God perfectly?

Does courtesy pay on all occasions?

What was the biggest word in Daniel's life? (NO!)

Panama and the Canal Zone.

J. H. Coin.

The Isthmus of Panama lies south of Pittsburgh, and is, therefore, far enough east to use Eastern time. Colon, at the north end of the Canal, is about 1,500 miles southeast of New Orleans, and is five days by steamer.

It was first organized by Spain as the Province of Castilla del Oro in 1509, and became part of the kingdom of New Granada. It remained Spanish territory until 1819, when it achieved independence from Spain. It then passed through many vicissitudes, intense revolutions and changes, at one time being a member of the Granadian Confederation, and then one of the United States of Columbia. On November 4, 1903, it asserted its independence. The government was immediately recognized by the United States, and later by the leading governments of Europe.

The executive authority of the government is vested in a president, elected by a popular vote, for a term of four years. He is assisted by a cabinet of four members.

The lawmaking branch of the government is a single body, the National Assembly, consisting of deputies, elected for a term of four years. The Assembly meets every two years and its powers conform to those vested in all Republican assemblies.

Panama is divided into seven provinces, each administered by a governor. The provinces are, in turn, divided into municipalities administered by popularly elected Municipal Council and by a Mayor. The administration of (in)justice in the republic is vested in a Supreme Court, and in Circuit Courts, and other inferior tribunals.

The extreme length of the Isthmus is about 480 miles and its width from 35 to 110. The total area is 31,570 square miles. In other words, it is about the size of the State of Pennsylvania, which has a population of more than six million, so it will be seen here that the people here are not very thickly settled.

There is a varying population in Panama. It will range from three hundred thousand to four hundred thousand, and is composed of nearly every nationality under heaven. On the Canal Zone alone, our government reported one hundred and thirty arrests for one month, and this number represented forty-seven different nationalities. Here one can hear almost every known language of earth in a single day. In a heat-

ed conversation in the street—from which there is absolutely no danger—one can hear a jargon of English, French, Chinese, Spanish and the Lord above knows how many others. The negroes from the West India Islands speak what they call English. Negroes from different islands have little to do with each other. Those from islands under British rule tell you with pride that they are "British objects," and we presume that they mean British subjects, but it always pays to be uncertain. The Jamaican negroes are a very intelligent race. There is a saying here: "Jamaicans for intelligence and Barbodians for work." The former are much further advanced in civilization than the North American negro, but in common gumption, are fully as stupid. Dr. Gray made some very illuminating remarks at the Convention in Baltimore on the negro's ability to sing. I am anxious to see him before an audience of three hundred of these negroes, as I was yesterday. Well, yes, the American negroes can sing some, but you should hear these. They can no more sing than a pond full of frogs. Some of them know music and can carry a tune, but their voices are really painful.

Generally speaking, the Isthmus is composed of disconnected mountains. There are some which may be regarded as ranges. One to the west is known as Chiriqui and has an average elevation of 6,500 feet. The principal peaks are Mt. Chiriqui, 11,265 feet and Mt. Blanco, 11,740 feet. Farther east the mountain system is known as Veragua Mountains, of which the principal peaks are Mt. Santiago, 9,275 feet and Mt. Tuta, 5,000 feet. Several short ranges project toward the Caribbean shores and south to the Pacific. Between these mountains run rivers galore, the principal one being the Chagres, one of the most treacherous streams in the world. It is this river that the United States is damming up, in order that the back water may fill the Canal, making a system of lakes, where it overflows the lower country with an area of 165 square miles of water, one part of which will be ninety feet deep. Bear in mind that this water will be eighty-five feet above sea level and ships must be raised to it by a system of locks, as it comes out of one ocean, and lowered as it goes into the other.

The climate is that of an ideal summer. The nights always cool enough to demand a light blanket, and the hot breezeless days and nights so often endured in the States, are unknown here. Winter clothing we never need. The women go bare-headed and milliners are practically unknown. Heaven be thanked! For this reason we have the happiest women in the land—men, too.

The seasons are known as the "wet" and the "dry." But to my mind they are the "wet" and the "wetter." I have been here seventy days and have seen rain every day. It is claimed that the dry season is January-April, and the wet, May-December. I have heard it said that at times the sun is not seen for six weeks. But the rain

is a blessing and not a curse, and one soon becomes accustomed to carrying his umbrella and that is about all the ill convenience there is to it. There is not a fly nor a mosquito to worry you in the Canal Zone. These death-dealing enemies have been put out of commission by the sanitary department of our government. If the mosquitoes put in their appearance about the home, something is wrong; a word to the sanitary officer, and the cause is found and removed. This would be an ideal place for those who have the need and the money to spend the winter months in a warm climate and is the most interesting spot in the world today.

Empire Canal Zone.

A Baptist Female College.

I find that the matter of establishing a Baptist Female College, to be owned by the Baptists of the State, is being discussed over the State. I suppose this general discussion is due to the fact that Jackson and Meridian are each considering having a Baptist female college, and Hattiesburg has already decided on it, and it is to be opened on Sept. 20th.

I personally would be glad to see each of these cities locate such schools, if it can be properly financed, the school to be owned by individuals, as Blue Mountain, or by the Baptists of the respective communities, if thought best. But when the Baptists of the entire State see fit to undertake such an enterprise, I am convinced that they, and not any special community should take the initiation in the matter. When that time comes we can open the door for competition as to the place where such school shall be located.

But as I see matters, we, as a denomination, are not ready to consider the establishment of such college. If we are not as well equipped in Mississippi as we should be for educating our girls, for the present, at least, let communities supply that need, as Hattiesburg is undertaking to do. An enterprise of that kind does not require as costly equipment as would be the case for a female college for all the Baptists all over the State. When we get ready to locate a Baptist Woman's College for the entire State, I think the city or town that gets it should give us a location and \$150,000, all of which should be put into buildings leaving the equipment to be provided for by the Baptists of the State. At least, we should put up buildings to cost one hundred and fifty thousand dollars. We had better stay out of it unless we can go into it on a scale worthy of us as a denomination. Let us not piddle.

So I am opposed to an educational commission. We have no need for such commission. As matters now stand, such a commission would be the equivalent of a second board of trustees of Mississippi College, as this is the only college we own. What a misfortune such a board would be!

BAPTIST HOSPITAL.

My special reason for expressing the sentiments above is that we have a matter be-

fore us calling for our immediate attention—our Baptist Hospital. We need a \$50,000 hospital building on our lot far worse than we need a female college. The building in use is entirely inadequate and too small. If we had the room, we would have twice as many in our hospital now. People apply but there is no room.

Jesus did not neglect the bodily needs of humanity; nor should we. We are walking in the footsteps of Jesus when we address ourselves to look after the sick and afflicted. I know of no one thing that in my estimation will come nearer putting us where we ought to be as a denomination than a first class Baptist Hospital.

I. P. Trotter.

Some Pitfalls of the Young Preacher.

By Rev. E. Y. Mullins, President of the Southern Baptist Theological Seminary, Louisville, Ky.

This brief article is to call the attention of young ministers to certain dangers which beset them at the beginning of their ministry.

1. First, I name the pitfall of delay in taking a theological course. Many a man imagines that he will take a Seminary course after a few years, but he becomes so involved in the work, that he finds it impossible to do so.

2. Another pitfall he needs to avoid is the misleading praise of his brethren who often insist that he needs no special training.

3. The pitfall of the false view that in this age of education he can succeed without special training. If the lawyer and the doctor need special training, so does the minister.

4. The pitfall of premature marriage. Many a young man marries before obtaining his education. Usually, this is a mistake, though, of course, the difficulty is often overcome by those who have the will and who come to the Seminary after their marriage.

5. I mention next the delusion of an over estimate of self in considering the needs of the world. The young man entering the ministry of course feels that his services are very important and that a dying world calls for his prompt entrance upon the work. He forgets, however, that he can do far more, in a year after thorough training than in a much longer period without the training.

In closing, I mention the case of a young man with whom I talked some time ago, who told me that the greatest mistake of his life was his failure to embrace the opportunity for a theological course a few years previously. With the necessary effort, he could have broken away and have come to the Seminary. He believed, however, that the kingdom could not spare him, even temporarily, from its work. Then he married, and according to his testimony to me, it was too late for him to come when he spoke, and henceforth, he felt that he would limp through the ministry because of his lack of

reparation. Mary, a young minister, commits this blunder and carries a life-long regret as the result. I shall be glad to correspond with any who may be interested in the theological course.

Three Dispensations.

God has given the world three dispensations of His word.

First, the law given by Moses.

Second, the law established under the sign of the kings.

Third, the law fulfilled under Christ.

The period of the first dispensation began with the birth of Moses, and ended with his death.

The period of the second dispensation began with the anointing of Saul as king in Israel, and ended with the carrying away of Judah into Babylonian captivity.

The period of the third dispensation began with the birth of Christ and will end at His second coming.

The first dispensation was preceded by a period of spiritual darkness for about four hundred years; but was followed by the enjoyment of all the promised blessings in the promised land. Josh. 21:43-45; Neh. 9:24-28.

The second dispensation was preceded by a period of great wickedness, of about four hundred years, but was followed by a season of much rejoicing. Neh. 8:9-18.

The third dispensation was also preceded by a period of spiritual darkness of about four hundred years, but will be followed by our Lord's jubilee, or Sabbath of a thousand years. Rev. 20:1-6; Isa. 65:17-25.

In the first dispensation Moses built the tabernacle for a dwelling place for the Lord.

In the second dispensation Solomon built the temple for a dwelling place for the Lord. The temple was built after the pattern of the tabernacle, only much larger.

These buildings are types of the human body as a dwelling place for the Holy Spirit.

The tabernacle and the temple, each had three apartments: The outer court, the inner court, and the holy of holies.

The outer court was for the dwelling place of the Father; the inner court was for the dwelling place of the Son; and the holy of holies was for the dwelling place of the Holy Spirit.

The ark of the covenant of the Lord is a type of the Holy Spirit. In the ark was put the book of the law, and it was placed in the holy of holies; as the Holy Spirit dwells and keeps the word of life in the heart.

As compared with the temple, the body is as the outer court, the mind is as the inner court, and the heart is as the holy of holies.

The body is for the dwelling place of the Father; the mind is for the dwelling place of the Son, who reigns as king on high; and the heart is for the dwelling place of the Holy Spirit.

The only way to reach the inner court in

the temple was through the outer court, and the only way to reach the holy of holies was through the inner court. So, in like manner, the only way to reach Christ by faith, is through repentance toward God; and the only way to reach the spiritual birth is through faith in the power of Christ to save.

The miraculous crossing of the river of Jordan is typical of the first resurrection; and Joshua who led the children of Israel through the river, and into the possession of the promised land, is a type of Christ, the resurrection.

Going down into the water signifies going into death; coming up out of the water signifies coming up out of death. Being overflowed by the water, as in the case of Pharaoh, and his armies, in the Red Sea, signifies destruction in death. Resting upon the water, as the infant Moses in the ark, in the river; or that of Noah in the ark of the flood, signifies safety, and security from destruction.

The destruction of the temple, when Judah was carried into captivity, is typical of the death of the body. The rebuilding of the temple on Judah's return from captivity is typical of the resurrection.

M. L. Oswalt.

Observations and Meditations.

By X. X. X.

We have in the world two divine institutions—the family and the church. These two institutions are so dependent upon each other as to be mutually necessary to a high order of efficiency in either. Where there are no churches, or where the spiritual life is lax, it is very hard to promote the highest ideals in home life; it is equally true that low standards of family life hamper church work.

The New Testament work must stand in all its teaching for the sacredness of marriage, the purity of the home atmosphere, and the highest spiritual ideals for all mankind. The church has one great work to do, viz.: the preaching of the gospel. Otherwise, its relation to society is that of a prophet calling attention to what needs to be done and fitting men in heart to do it. When men are pure in heart, sympathetic and tender, it is easy to get them to see the world's needs. Secular organizations often boast much of what they have done and are doing for the world. It is true that they have accomplished stupendous things, but to claim that they have done this without the influence of the Cross is mere moonshine. They never go in advance of it, but always in the wake of Calvary's tragedy; they never prepare the way, but wait for the churches to do that. It is, however, to the shame of the churches that they leave so much undone for these organizations to do that ought to be done in the Master's name and for His glory.

We have heard much lately about praying for rain. That the rain was needed, no man was able to deny, and that the Bible teaches us to ask for rain is indisputable.

But in time of drouth some thing more than prayer is needed. We are equally under obligation to God to confess our sins, renew our covenants, and institutions, and give assurance that we will not consume the blessing upon our lusts, otherwise God has not promised to heed us. Let us learn the conditions of effectual prayer and apply them.

When a pastor preaches righteousness without fear or favor, he may expect to hear a howl from the unrighteous. They will invariably try to break the force of his influence in order to remain under cover in their devilry. Pastors are not infallible, but as a class they are much nearer perfection than deacons or the rank and file of laymen; and their judgment in religious matters, is usually of a superior quality when compared with laymen. Some brethren make a great ado when a few members become displeased with the pastor, but who ever heard of a church making a great ado when the pastor was displeased with some of his laymen? The real question is not who is displeased or who is not, but who is contending for the right? Because a preacher is declaring the truth without fear or favor is just reason for commendation and those who condemn him for it are only exposing their own hypocrisy and rottenness to the view of all thinking people. Preachers have no choice but to preach the truth that is needed any more than honest physicians have to use a treatment that is useless simply because it is pleasant. When a preacher intentionally avoids preaching the truth that is needed, he invites Heaven's displeasure upon himself; and when a congregation, or individual, fails to receive the truth, it is done at great risk. When preachers are given the regard and esteem that is their due, they are a savor of life unto life, but otherwise of death unto death.

Parents should teach their children to have a very high regard for the pastor. If he is to be as helpful to them as his calling justifies him in expecting to be, the parents must prepare the way. Preachers are now called "parsons" because there was a time when the pastor was regarded as the person of the community. His calling, character, culture and work justify his being held in this high esteem now. His ministry, both public and private, is of the greatest value and both parents and children need to so regard it. He is peculiarly God's man.

My Summer's Meeting.

It has been my pleasure to be in five meetings only this year and have had, on the main, good ones. My first meeting was with the church at Seobey, where I have the honor to be pastor. This meeting began the fourth Sunday in July, and continued until the following Friday night. There were no accessions to the church, and so far as this is concerned the meeting was a failure. But the church seemed to be greatly

helped, and a move was made for better conditions there.

I had a week of rest when I began the next meeting with Bethel church, four miles north of Holcomb. This church, as did also the Seobey church, had no pastor last year, and were in a demoralized condition. The meeting continued there until Friday night after starting the first Sunday. There were no visible results so far as conversions or accessions were concerned. But one deacon, who had openly declared that the devil had the church, and that he would not attend it any more, got right enough to come back to the church and make acknowledgements and worked the remainder of the meeting. The church was greatly helped up and the prospect for some good work there is encouraging. In these two meetings I did all the preaching.

My next meeting was with the church at this place—Jefferson—and I had with me Brother N. W. P. Bacon, of Sardis. He came to us for the Monday night service and remained until Friday night. His preaching was the delight of all who heard him, and we were glad to have him with us. He is a good and genial spirit. It is a pleasure to work with him and I hope this is not the last time I shall have that pleasure. The results were six by baptism, and the church made a resolution to get higher for the Lord's work. Things are moving here to higher planes for Christian living and working. The meeting closed on Sunday night just after the baptizing in the evening. Brother Bacon takes with him the good will and wishes of our people, and we welcome him back again.

I left Monday morning for a cross-country ride of twenty-eight miles to New Gosben church where Brother Joel D. Rice is the beloved pastor, and has been for a good many years. This church is a few miles to the north of Cascilla, and we had good congregations at all the services, so much so that there was a call for a larger place of meeting. This was provided for by building on an ideal spot a good arbor. This would accommodate about two hundred and fifty and this was filled to overflowing at one service. The remainder of the time was threatening weather and many were kept away on that account. This church gave this preacher a hearty welcome and hearing. Brother Rice, the pastor, sadly laments a seeming failure of his health so far as to hamper his pastoral work. This is truly a man of God who has worn his life about out for the people right around him. He has many there who love him very dearly. May the Lord give him many years of good work with his loved churches and loved ones. The results of the meeting, so far as the visible results were concerned, were four by baptism, one by letter, and the church greatly revived. Long may they work for the Lord.

The next meeting was with Prospect, five miles west of Duck Hill where I have been trying to pastor for the second year. I had the pleasure of having Brother W. L. Hargis with me there, who did the preach-

ing to the edification of all who heard him. They bid him a hearty welcome at any time that he may come their way. He is a very pleasant and consecrated man of God. His preaching is logical and to the point. He is a good man to have with you in meetings. The results of this meeting was a helping of the church and eight by baptism. This meeting closed on Sunday. May the Lord help all these churches to higher ground for the Lord.

At Jefferson we have a good school, and there is new life in this branch of the work. I have the position of principal at the earnest solicitation of the patrons of the school. I taught it last year and we made a good year of it, and we are hoping to make a better one this year. We have the building painted throughout, and made enough of other improvements last year to get the Congressional State prize for school house improvement. We are constantly trying to get on higher ground for the Lord's work. Pray for us here and at other points.

Fraternally,

R. R. Rockett.

Holcomb, Route No. 3, (Jefferson, Miss.)

For Those Who Would Aid the Pastor.

Pray for him. He needs your prayers. Make this a part of your daily program.

Co-operate with him. His business is to work with you and not for you. To co-operate means more than not to oppose. It means activity.

If you need him, let him know. He is not omniscient. Don't take special caution to conceal your need in order that you may accuse him of inattention or neglect of duty.

If you know of any sickness in the neighborhood, let him know. He has no other way to find out.

Don't lay claim to all his time and attention. There are others.

If some new family moves into the community, and you would like to have the pastor call on them, say so.

Get the church and the kingdom on your heart. Consider what you can put into the church as well as what you can get out of it. The church is not kept for your convenience, but as an organization by which you can help save the world.

Be a "booster." A booster is worth a hundred croakers. In fact, the persistent kicker, so far as church usefulness is concerned, is just one less than none.

Love the church. It is the world's greatest institution. If the world is saved it will be done through the church. Christ began it.

Believe in your own church. It is just what you make it. Pray that you may be worth something to it.

Reverence the church. It is not a secular institution. It is not a center for social amusement. It is the house of God. Use it as such.

Attend the church. There is no inspiration in preaching to empty seats. See that your pew is filled at every service.

Guard your tongue. Your neighbors are

reading your life. A cruel or unkind word may drive somebody from your church. You may not mean any harm. But you are responsible for the consequences of your words as well as the motive. Don't offend. Listen to Christ. "Woe unto the man by whom offense cometh."

Contribute to the church. The preacher cannot work on earth and take his meals in heaven. Church expenses must be met. Are you doing your share?

If you have any contention with anybody, get it straightened out. If you try and they refuse, you exonerate yourself. If you refuse, it will be chalked up against you in the judgment. This is a blue penciled crime. What will you do about it, then?

Go to your pastor and say, "I do not know how much I can do, but I am willing to do what I can. Count on me. Use me."

Avoid any display of clans distinction in your church association. Measured by Christ's standard, goodness is greatness. There is so little difference in the highest and lowest that you have nothing to boast about. Safeguard the interests of your church along this line.

Don't speak lightly of anyone's social standing or intellectual training. Unavoidable poverty is no disgrace. The inclination to ignore those below your own rank is the most obvious symptom of empty-headedness.

Learn to hide your aches and distresses under a pleasant smile. Few people care much about your toothache or rheumatism. God can do more with some troubles than the preacher. Try Him. Use your pastor when you need him.

(Appendix. Read these over carefully at least once a week.)—The Lutheran Advocate.

Lawrence County Association.

The above mentioned body will meet with the Hepzibah Baptist church, three and one-half miles east of Arm, on Thursday, September 28th, 1911. Let all messengers and visitors who come by rail please notify I. E. Fortenberry, Arm, Miss., R. F. D. No. 1, so he can arrange conveyance for you. If you fail to notify him, don't get mad if you have to walk out in the mud or dust!

T. J. Batton, Pastor.

A Good Meeting.

We began the meeting at Pleasant Ridge church, near Sturges, Miss., on Saturday before the fourth Sunday in August. Bro. W. R. Cooper, of Grenada, reached us on Sunday and preached with great power until Thursday night. The membership of the church was greatly strengthened and twenty-one added to their number, nineteen by baptism and two by letter. Brother Cooper is one of our best preachers and God blesses his work.

Yours for Christ,
R. L. Wallace.

WOMAN'S WORK.

MRS. T. J. BAILEY, Editor, Jackson, Mississippi.

Direct all communications for this Department to Mrs. T. J. Bailey)

Woman's Central Committee:

J. A. MACKETT, Meridian, President of Central Committee.
W. R. WOODS, Meridian, Secretary of Central Committee.
W. SMITH, Meridian, President of Sunbeam work.
MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.
Officers of Annual Meeting:
W. McCOMB, Clinton, President.
A. J. EVEN, Clinton, Vice-President.
GEO. W. RILEY, Jackson, Recording Secretary.

It was a pleasure to have Mrs. K. Woods, secretary of the Woman's Central Committee, call on us on her way to the Sunflower Association, whither she was going to help along the work among our women.

Dear Sisters:

I am in receipt of a letter from Mrs. Woods, our secretary of the Central Committee, telling me that the Woman's Central Committee had asked me to take the place of our good Sister Price, who has recently left us to go to Vicksburg, and to help out with the work until the Convention meets.

I feel like making an apology to the sisters over the State for attempting to assume the work in any of its departments and especially do I feel great trepidation in following the very efficient sisters who have preceded me. I do not feel that I am competent to do this work as it should be done—but if my sisters think it my duty to help them out with the work in the emergency, I will, with the help of the Lord, serve the best I can.

The work is new to me and I shall make mistakes, but I pray you all to be lenient with me. Give me your help and your earnest prayers and God will supply all needed strength.

Yours in the work.

Mrs. T. J. Bailey.

Dear Sisters:

I want to call your attention to the fact that our associational season is on us. It is important that each society send in its report promptly. We can not get an accurate estimate of our Woman's Work without these reports. We are very desirous of making a good report in all departments of our work at the Convention.

Let's us all make one united effort to report an increase in our contributions.

When you send your report to your associational vice-president, send one also to our secretary of

Central Committee, Mrs. W. R. Woods; by so doing you will help her avoid a rush at the close of the conventional year.

We regret that Mrs. Price will resign as editor of our column, but God has called her to other fields of labor. We appreciate her efforts and our love and prayers will follow her in her new home.

Dear Sisters:

When this note reaches the eyes of The Record readers our associations will be in session and as women our thoughts turn to the woman's part of it. Last year our meetings were well attended in many instances and so this year we are asking more preparation for them that even greater results may be achieved for His sake. We would urge the vice-president of each association to arrange a meeting for the women at some hour most suitable. Literature will be furnished by us along all lines of work.

We would ask that "The Policy" be stressed particularly at these meetings and all departments of our work be brought before the women. If you have not arranged a program write to us and we will be glad to offer suggestions and send you helpful programs. Make the woman's meeting an important part of the association. This influence set forth will be felt throughout all the State and mean much for our Master's cause.

Central Committee.

At our annual meeting in Baltimore it was unanimously decided to have in each State a college correspondent who will act in conjunction with the general correspondent, Miss Tyler, at Baltimore, the State correspondent to be appointed by the Central Committee. We are glad to announce that Miss Clare Hill, of Meridian, has been appointed and will assume her duties at once.

We bespeak for her your hearty co-operation and prayers.

Some of our societies are deeply interested in the Standard of Excellence as set forth in these columns last week. Will your society be A-1? Let's do our best to have many A-1's in our State.

Write Mrs. W. R. Woods or your vice-president, and they will send it.

\$4 a day SURE
Easy work with horse and buggy right where you live in handling our ironing and darning machine. One agent says: "Made \$50 in 5 1/2 days." We pay \$75 a month and expenses; or commission.
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Clinton, Hinds County, Mississippi.

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A Simple, Safe, Reliable Way, and it Costs Nothing to Try.

Those who suffer from catarrh know its miseries. There is no need of this suffering. You can get rid of it by a simple, safe, inexpensive, home treatment discovered by Dr. Blosser, who, for over thirty six years, has been treating catarrh successfully.

His treatment is unlike any other. It is not a spray, douche, salve, cream, or inhaler, but is a more direct and thorough treatment than any of these. It cleans out the head, nose, throat and lungs so that you can again breathe freely and sleep without that stopped-up feeling that all catarrh sufferers have. It heals the diseased mucous membranes and arrests the foul discharge, so that you will not be constantly blowing your nose and spitting, and at the same time it does not poison the system and ruin the stomach as internal medicines do.

If you want to test this treatment without cost, send your address to Dr. J. W. Blosser, 204 Walton street, Atlanta, Ga., and he will send you by return mail enough of the medicine to satisfy you that it is all he claims for it as a remedy for catarrh, catarrhal headaches, catarrhal deafness, asthma, bronchitis, colds and all catarrhal complications. He will also send you free an illustrated booklet. Write him immediately.

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Has been used for over SIXTY-FIVE YEARS by MILLIONS of MOTHERS for their CHILDREN WHILE TEETHING, with PERFECT SUCCESS. IT SOOTHES THE GUMS, SOFTENS THE GUMS, ALLAYS ALL PAIN; CURES WIND COLIC, and is the best remedy for DIARRHOEA. Sold by Druggists in every part of the world. Be sure and ask for "Mrs. Winslow's Soothing Syrup," and take no other kind. Twenty-five cents a bottle. AN OLD AND WELL TRIED REMEDY.

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Calhoun Association.

Let me urge the pastors of the churches of the Calhoun Association to make preparation to be at the organization of our Association at ten o'clock a. m., Wednesday, the 20th of September. Get the churches to elect delegates that will come for business and stay to the end. The cause of Christ demands that we do our very best to make this the best meeting we ever had.

The Derma church is making every needed effort to do their part to make the meeting a success.

We cordially invite visiting brethren to meet with us.

A. A. Bruner, Mod.
Pittsboro, Miss.

Bloodshot Eyes

Are cured without pain in one day by Leonard's Golden Eye Lotion. No other eye remedy in the world as cooling, healing and strengthening for weak eyes. Insist on having "Leonard's." It makes strong eyes.

Guaranteed or money refunded. Druggists sell it at 25 cents or forwarded prepaid on receipt of price by S. B. Leonard & Co., Tampa, Fla.

In Kentucky.

Friday evening, August 18th, marked the return home of my little family from a visit to relatives in Louisiana, Alabama, of my return with them from a short stay in Mississippi. I assisted Rev. F. W. Gunn in two meetings near Hickory, Miss. They were old-time revivals.

Upon reaching home, we were met by a crowd of smiling faces and conducted to the pastor's home. Never have we seen such heavy pounding as was given us so unexpectedly. Such abundant and gracious supplies as had been put in place. Kentuckians know how to do it.

We are so happy in our new field. We do not know a place any where that has more promising fruitage for the future. We have recently put in a most modern and beautiful baptistry and other improvements. Rev. Sid Williams will assist us in our meeting beginning the first Sunday in September. My good people will allow me to continue my studies at the Seminary next session, going in and out each day. We are only eighteen miles from Louisville on the main line of the L. & N., and it will be quite easy. My Sunday afternoons are usually occupied with engagements at school houses near by on the mountains.

Pray for me and my work.

Webb Brame.
Shepherdsville, Ky.

The Grocer's Answer

"No, Madam, we don't sell soda crackers by the pound any more. "No matter what precautions are taken, bulk soda crackers absorb dust and moisture. In a few days the crackers become musty and soggy, and taste like most anything except a good cracker. "If you want a light, dainty soda cracker—a cracker that tastes as if it just came from the oven, then take home a box of Uneeda Biscuit.

"These soda crackers are crisp and full flavored throughout. "When you get them home, open the package and you'll see how fresh, firm and flaky the moisture-proof package keeps them."

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In the moisture-proof package

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Yours very truly,

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I am a woman. I know woman's sufferings. I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—your, my reader, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand woman's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharges, Uterine, Scanty or Painful Periods, Falling of the Womb, Profuse, Scanty or Painful Discharges, Kidney and Bladder troubles where caused by weaknesses peculiar to our sex. I want to send you a complete ten day's treatment entirely free to prove to you that you can cure yourself at home, easily, quickly and surely. Remember, that it will cost you nothing to give the treatment. I will send you my own copy of my book, "WOMAN'S OWN MEDICAL ADVISER," with explanatory illustrations showing why women suffer, and how they can easily cure themselves at home. Every woman should have it, and learn to think for herself. Then when the doctor says, "You must have an operation," you can decide for yourself. This book is a simple home treatment which speedsily and effectually cures Leucorrhoea, Green Discharges, Painful or Irregular Menstruation in Young Ladies, Stomach and Bowel troubles, and all the ailments which result from the use of the book. I will refer you to ladies of your own locality who know and will gladly tell you how they have cured themselves with my home remedy. It cures all, strong, weak and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address: MRS. M. SUMMERS, Box 232 - South Bend, Ind., U. S. A.

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Write for catalogue. Address W. T. WYNN, Pulaski, Tennessee.

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DEATHS ICE CREAM

Mrs. Abbie McPherson Lowrey.

Mrs. Abbie McPherson Lowrey

was born March 3rd, 1863, and

entered into heavenly rest on

August 18th, 1911, at Fort Worth,

Texas, where she had gone in

search of health four months be-

fore. She had been a great suf-

ferer from tuberculosis but bore

her affliction with Christian for-

titude as one ready to depart and

be with Christ. In early girl-

hood she gave her heart to God

uniting with the Baptist church

near her home. For several

years she had been a consistent

member of Senatobia Baptist

church, though laboring under

many disadvantages and trials.

Two children, Herman and Gol-

die, survive her to whom we

commend their mother's Savior.

A. T. Cinnamon.

A Frequent Occurrence.

Doctor Arrives Too Late. Boy

Sticks Rusty Nail in Foot. Dies

from Blood Poison. And another

young life is gone because the moth-

er failed to have on hand some re-

liable antiseptic. Gray's Ointment

is a "friend in need" in thousands

of homes. The best preventive of

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Mr. W. R. Crise, Detroit, Mich.,

writes: "It is without doubt the

best ointment for healing wounds I

ever saw."

Henry A. Taylor.

Our hearts were saddened

when the news of the death of

Henry A. Taylor was telephoned

from the Sanitarium at Newton

where he was taken for an op-

eration for appendicitis a few

days before. His strength was

remarkable and after undergoing

two operations, he lingered, al-

ways uncomplainingly, and re-

signed to God's will, for several

days, and on the morning of Ju-

ly 31st, he answered the sum-

mons to "come home" and very

peacefully and silently entered

into that rest of the people of

God. Our hearts were so sad

for the loved ones at home. His

dear aged mother and loving sis-

ter Mamie and his preacher father

and all who knew him loved

him. He was a young man that

truly lived for his friends. So

anxiously did he always strive to

lighten the burdens of his mother

and sisters and it was impressive

to note how gladly he tried to

make it possible for his father to

go and preach when occasions

came.

JELL-O ICE CREAM Powder

(which costs 10c.) makes 2 quarts of the best ice cream.

There is absolutely nothing else to be added, for everything is in the powder. Dissolve the powder in the milk and freeze it. That is all there is to do.

Think of ice cream at 9 cents a quart!

Flavors: Vanilla, Strawberry, Lemon, Chocolate, and Unflavored.

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Beautiful Recipe Book Free. Address,

The Genesee Pure Food Co., Le Roy, N. Y.

He was dutiful and unselfish and earnest and consecrated in his Christian living. Truly such a character is an example worthy of following.

Henry was born December 25,

1882 in Montgomery county,

Miss., and was converted and ac-

cepted Christ as his Savior in 1901

at Wiggins, Miss. He has re-

mained a consecrated worker un-

til his death. Our church at Un-

ion will miss his willing service

and loving brotherly manners.

Our Sunday School will miss him

and in every branch of our church

work he was so faithful and true

and our hearts feel the sadness

of his death. We know, however,

that he is now a glad attendant

at the hands of his Lord and our

feelings of loss and sadness are

lightened when we remember

that God doeth all things well

and that Henry is rejoicing in a

Savior's love in Paradise.

We would mingle our tears of

sympathy with his family and

bespeak to them words of cheer

and say to them that he is be-

yond the pale of death. He is

past all suffering and beckons to

each of them to realms of glory

and to Heaven.

Be resigned and ever look up-

ward and onward with a hope

to join him with the Heavenly

throng in glory some sweet day

bye and bye. With loving sym-

pathy,

W. N. McLemore.

Foley Kidney Pills

Tonic in Action Quick in Results

Give prompt relief from BACK-

ACHE, KIDNEY and BLADDER

TROUBLE, RHEUMATISM, CON-

GESTION OF THE KIDNEYS, IN-

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and all annoying URINARY IRREG-

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MIDDLE AGED and ELDERLY

PEOPLE and for WOMEN. The

\$1 bottle contains two and one-half

times as much as the 50c. For sale

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of price.

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Who Likes to Be Called Freckle-

Face? Do You?

There wouldn't be many freckles

at all if people would only use Kin-

tho right away. That's the way

to get rid of them most easily. If

people are calling you freckle-face,

get a two-ounce package right away

wherever toilet goods are sold and

fool them. Freckles certainly

don't add to anyone's beauty, and

no one need tolerate them. Kintho

is guaranteed to remove even the

worst freckles, or money back.

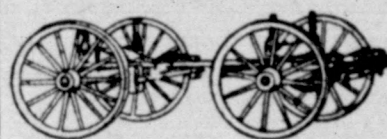
"Use Kintho Soap, too. It will

not only help give the freckles a

push, but it is delightful for toilet

use."

"FLORENCE"



LOW-WHEEL GEAR

The best, strongest and lightest running vehicle made—every inch a wagon. Mechanical construction perfect and material of the very best that money can buy.

R. L. Page, Columbia, Tenn., writes: "I have used a Florence Wagon for eight years and it has carried heavy timber and phosphate rock over half the time. It has been out in the weather, yet in the fall of 1909 I hauled 6,000 lbs. of iron on it from Satterfield Mines to Leatherwood. I consider it the lightest running and strongest wagon made." Further evidence of the superiority of Florence Wagons upon request.

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Full course in business and shorthand, 10,000

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Full course in business and shorthand, 10,000

Paris, Miss., Aug. 29, 1911.

Please give me space in the Record for a short letter.

I have read Brother C. M.

O'Neal's letter about the roller

chair that was given to Mrs. Her-

ring. I notice that Brother

O'Neal tells of her death and by

the request of her husband the

chair given to her by Brother W.

S. Chapman and friends will be

given to another great sufferer

who is unable to purchase one.

I need a rolling chair and I am

unable to buy one and would ap-

preciate the chair as a gift.

I have a nervous trouble. My

freight office is Water Valley,

Miss.

L. E. Head.

Dread of an Operation.

N. Manchester, Ind.—Mrs. Eva

Bashore, of this place, says: "I

suffered female misery of every

description. Two doctors at-

tended me, and advised an op-

eration. I lost weight until I

weighed only ninety pounds. I

dreaded an operation, and in-

stead, began to take Cardui. In

a short time I gained twenty-five

pounds and feel as well as I ever

did. Cardui, I am sure, saved

my life." Cardui is today used

in thousands of homes, where it

relieves pain and brings back

strength and ambition. It is a

woman's medicine for woman's

ailments, and you are urged to

try it for your troubles. Ask

your druggist. He will tell you

about Cardui.

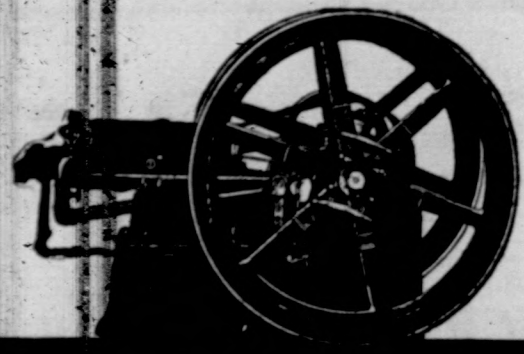
Pontocola.

The meeting at Pontocola

church eight miles northwest of

Shannon, was held by Rev. J. P.

</



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"Evangelization of the World in a Generation."

Victor I. Masters, Editorial Sec.

Mr. Joseph A. McAfee is the assistant Corresponding Secretary of the Northern Presbyterian Board. He is the author of "Missions Striking Home," the key-book for students for domestic missions. There has just come from the press a second book by Bro. McAfee that is probably equally as stimulating as the first. The name of the book is "World Missions from the Home Base." I present below what the writer has to say on the subject indicated in the heading above. It is striking, sane, conclusive. Moreover, it is very timely.

"Our program is the capture for righteousness and God of every force and process of civilization, economic, social, industrial, commercial, political, or other. It is no degree short of the setting up of the kingdom of heaven on earth.

"That is, to be sure, a staggering proposition; if one is of the sort to be staggered. It is perhaps not unnatural that various attempts are made to avoid the plain issue involved. The temptation to construct a philosophy and theology which will permit saving the base while the issue is evaded is for many irresistible. Much of the missionary enthusiasm of our day has been rallied by the slogan, 'The Evangelization of the World in the Present Generation.' That cry has in it the appeal of a great and triumphing purpose. When it means what it says, it may indeed marshal the hosts for a genuine spiritual conquest. It has been much criticised as too ambitious; it is so large as to be visionary. Nay, nay, there is rather to complain because it is too narrow and cheap. One or another is sometimes heard shouting that slogan in the attempt to rally the spiritual hosts who forthwith inexpressibly weakens his appeal by an insipid definition of the term evangelization.

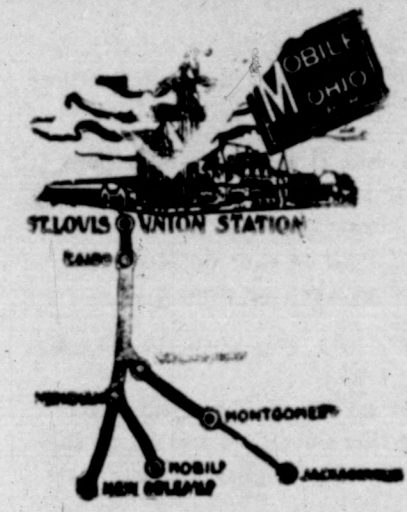
"Evangelization implies only that a preaching church shall proclaim its message. Its sole responsibility is hearing the wit-

ness, whether the world shall hear or forbear. It is not our concern that the world as such shall be saved; our obligation ends with hearing the witness. That duty laboriously performed, we may contentedly await the triumphant descent of our Lord of glory to witness the discomfiture of the unbelieving and the bliss of the redeemed. Oh! oh! oh! it is not to the present purpose to dwell upon the heartlessness of such a program; its cheapness is the point. As through a serious generation should put itself to the strain so that it might lust its ears with the crack of doom! The best which can be said for such a program is that it gains its inspiration from John the Baptist—though that is doing the good man gross injustice. He was only a witness, a voice crying in the wilderness. The proposed program does not reckon that the Christ has come, whose function it is to bring things to pass.

"The story is sometimes told of the British tar who was asked how long a time would be required by the forces of the British Navy to convey a message from his Majesty, the King of England, to each inhabitant of the globe. After some pondering, the matter-of-fact sailor-man ventured to estimate that the thing might be done in eighteen months' time. The story is often told to cast reproach upon the heralds of Christ for their dilatory ways. More than nineteen centuries have passed and still millions have never heard—and so on.

"Those heralds are doubtless all too dilatory, but the story carries with it exceedingly uncomplimentary implications as to the nature of the program contemplated. As though the proclamation of the gospel of Christ were something like an eighteen months' job; as though a certain play of sound waves on the tympanum of men's ears were sufficient! It would be interesting to know, doubtless, whether the sailor's calculations are correct, but the results of the test would scarcely have even academic value. Perhaps, the church's signal service corps might perform such a feat, but the newspapers would have more

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startling news to crowd out the report the very next day. A spiritual program which does not grip and transform lives, and fit them to their essential social relations and which does not employ the means adequate to that end, is too cheap for any serious generation.

"This shift has an emasculating influence upon Home Mission endeavor especially, since by its computations the work of evangelism for the United States of America has been already effected, or has been so nearly done that the demand for further effort sinks into comparative insignificance. Jesus has been made known, the presentation has been made to practically every inhabitant of our states and territories; each has had his chance to hear and believe and be saved, and, in so far, the church can now be relieved of concern, while more stressful obligations are met elsewhere.

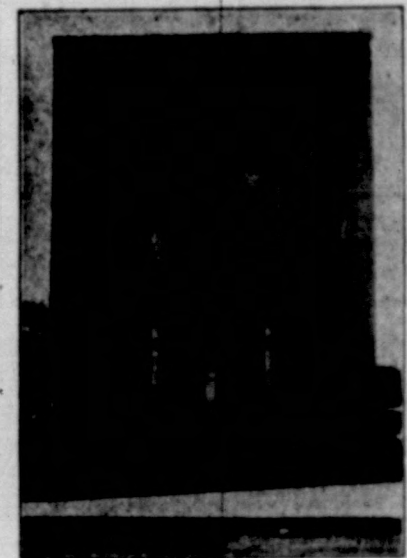
"The stupendous spiritual problems of our generation, every one of which in this land of ours loom into colossal world significance, are hopeless in just the degree in which our missionary agencies are under the domination of such a missionary conception. The discerning have observed that much of our conspicuous missionary propaganda is so dominated. It will, of course, get us nowhere on the road to a real goal. The enthusiasm it generates will evaporate to no effect unless it can be captured by a more serious purpose. A ministry of evangelization which lets off the spiritual forces of our American life, with bearing a witness, and which does not make strict exactions as to the actual bringing things to pass, which does not at every turn test the validity of the message by its powers of reconstruction, is a delusion which no serious people will entertain."

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Charity.

F. W. Myers.

Dear Brother Bailey:

Please permit me space to say
just a few words on the little
word "charity." It is a small
word but let me say it has a dis-
criminate meaning which we
should get in our hearts.

Now, friends, let us lay aside
every thing that stands between
us and Christ and take His word
and believe it, and be loyal to
Him and bear in mind the sec-
ond advent which will be only
good for those who love God.
Friends, I think we justly owe
our love to Jesus Christ and also
to each other, but I think we
should have the greatest love for
Jesus Christ because he first lov-
ed us. Now, wasn't that a mar-
velous love that Christ had for
us? That He gave His life for
us, that whosoever believeth in
Him should not perish, but have
everlasting life. Now, don't you
think we should honor Christ for
that love He had for us? Of
course, we do. So, then let us
honor Him in love. Brethren,
I honestly think that love is a
debt that we owe Jesus Christ
and we have no better way pay-
ing that debt than to love Him.

Let me say this, that it is a debt
that we should want to pay, and
must if we expect to see Jesus
Christ. Now, brethren, if we
haven't this love, let us pray that
we might have this love and we
must not stop praying until we
have got a real, firm and reason-
able hope. Brethren, I wish I
could interpret this as it is in my
heart. If I could, you would
thoroughly understand it; al-
though I pray that all may under-

stand it, and realize what love
means.

So I am sure that we have no
better way of serving the Lord
than by loving Him.

So brethren, let us put our
whole love and trust in Him. Let
us use love and prayer together
in perfect unity and I am sure
we will accomplish something.
Mendenhall, Miss.

Love of Jesus.

I am a lad still in my 'teens,
With the love of Jesus in my
dreams,
As I lay in sleep by the window
side,
Thinking what a joy for me He
died.

Must I be silent all my days,
Without a word of honor or a
word of praise?
Who saves me with his mighty
power,
And keeps me every day and
hour.

Who's blessed me with His sav-
ing grace,
And promised me a Heavenly
place,
Whose garment shines like noon-
day sun,
Whose love unnumbered ones
have won?

In His love I love to be,
Because he's done so much for
me;
He gave Himself on Calvary's
brow,
He did it, friends, I know not
how.

He saved my soul when I was
lost.
Without a word of price or cost,

But why He came and drew so
nigh,

I tell you now, I know not why.

The river of death I cannot ford
Without His armour, without His
sword,

So I will take them for the right,
And they'll protect me day and
night.

I can take the helmet and the
shield,
And stand alone on the battle-
field,
And Satan with his mighty foe,
Can't drag me down to endless
woe.

I'll take Him for my only part,
And let Him rule and keep my
heart,
And may he ever do His will
If it be keep or even kill.

Now, help me, Lord, to do my
part,
And give to thee my sinful heart,
For there are foes for me to face
In all this mighty, wicked race.

Lord, without thee, all is vain,
And not a victory could I gain
But thou art lowly and thou art
meek,
Thou canst lead me over the
steep.

Now, keep me in thy tender arms
Free from toils and all alarms,
And when my work on earth is
done,
I'll wear the crown that love has
won.

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